40: Kirk--10-11 S-2 (no date) 1941. Formosan Aborigines
116, 177

" The aborigines of the plains may have become more or less accommodated to a civilized order, although it is too much to claim that they are already assimilated; it is also certainly true to say that the mountain savages, the Atayal, the Bunun, and the Paiwan, are still in a fighting mood. The Japanese lay the blame for this hostility upon the [11] Chinese, who started the trouble centuries ago when they first drove the primitives from their ancestral lands. According to the Japanese version,

> When these unscrupulous and utterly heartless creatures wished to obtain possession of the land belonging to the savages, they would give them a present promising to repeat the same each year. But once the savages had listened to their request and allowed them to use the land, the wily celestials collected other equally wily and unscrupulous men around them, and as soon as they felt themselves strong enough, repudiated all their promises and falling upon the too trustful savages, drove them off by force."

40: Kirk--11 S-2 (no date) 1941 Formosan Aborigines
116, 177, 609, 721

"It is only natural, say the Japanese, that the savages have developed an intense hatred for all foreigners and look upon Japanese, as well as Chinese, as deadly foes. So many Japanese, in the decade following 1895, lost their lives in a vain effort to subjugate the savages that some officials looked upon the campaign as hopeless and were in favor of giving the savages up as untamable wild men. Others held to the opinion that the aborigines would become civilized if they could be exposed to Japanese culture."

40: Kirk--11 [2] S-2 (no date) 1941 Formosan Aborigines
116, 178

"In 1903, according to Takekoshi, several savage girls were taken to the Domestic Exhibition at Osaka. After a few months stay in Japan, they had changed their manners and appearance so much that they looked at first glance like Japanese girls. When they returned home, their mothers did not approve of the way in which they wore their hair, Japanese fashion of course, and angrily declared that the foreign styles, including facial powder and rouge, were most unbecoming. The girls laughed and replied, 'You only say so because you are savages.' The Japanese have often used this incident to prove that the aborigines may be tamed and 'Japanized.'"

40: Kirk--11-12 S-2 (no date) 1941 Formosan Aborigines
116, 311, 177.31 Japanese

"But the Japanese, above all, are looking for new food supplies. Overpopulated Nippon is anxious to bring the [12] savage-controlled lands of Formosa speedily under cultivation and the Nipponese cannot afford to stand by and wait patiently over the years for the policy of kindness and good will to work its slow way to the hearts and minds of the primitive peoples. It is far better, the rulers think, to gain complete control over the forbidden territory now by force of arms if necessary, and speed up the processes of accommodation and assimilation."

40: Kirk--12 S-2 (no date) 1941 Formosan Aborigines
116, 712, 725, 563, 177.71 Japanese

"As one result of this aggressive policy, the Japanese have built a 'guard line' by cutting a wide path along the crest of mountains and thus surrounding the districts in which the 'wild men' dwell. Beyond this picket line near the districts most thickly populated with savage tribes, the jungle is cleared for a distance of one hundred to three hundred feet. This open space makes it possible to detect the approach of hostile bands and gives the Japanese soldiers a good firing range. Guardhouses of wood, bamboo, earth, or stone are built at strategic points with loopholes in the walls. These tiny fortifications are further protected by wooden barricades and entrenchments. Wire fences and entanglements, charged with electricity, have encircled some districts. Mines have sometimes been sunk, grenades have been thrown during a battle, and three-inch guns have been used with telling effect. One gun, carried up steep slopes and mounted at a commanding point, will hold back many savage warriors. (1)"

1. Report on the Control of the Aborigines, Bureau of Aboriginal Affairs, Taihoku, 1911.

40: Kirk-- 12-13 S-2 (no date) 1941 Formosan Aborogines
116, 726, 177.72 Japanese

"The repeated campaigns to subdue the savages by force of arms in the years following 1895 met with slight success. The Japanese soldiers knew so little about the geography of the country and were so poorly equipped to deal with the guerilla warfare of the savages that they not only were defeated again and again but were often forced to beat a disorderly retreat and leave their weapons behind to fall into the hands of the enemy. The Japanese had to [13] grope through creeping vines and underbrush because they did not know the trails, while the savages could run like deer and climb like monkeys.

The Japanese gradually learned through costly experience how to stretch out and defend the guard line successfully."

40: Kirk--13 S-2 (no date) 1941 Formosan Aborigines
116, 701, 721, 712

"The camphor companies came to the aid of the puzzled soldiers with well-trained guards of their own, until in 1907 the guard line, which had measured only fifty miles under the Chinese administration and one hundred miles in 1896, extended for three hundred miles over hill and dale. Every half mile or so the line is fortified by guard-houses or pillboxes. Two or three guards live at each station, and there is one superintendent to every four or five guardhouses. A policeman and his family live at the superintendent's station. The sentinels, who patrol the path between the guardhouses, challenge all savages--even the peaceful ones must get special permission to travel and must approach the line only at certain designated places. The guards are ordered to use their rifles if the savages disregard the challenge. The superintendents communicate with one another by means of a system of alarms which will bring immediate aid to any station in trouble. These guardhouses, for the most part, are located far up on the mountain slopes in the midst of dense forests."

.40: Kirk --13 [2] S-2 (no date) 1941 Formosan Aborigines
116, 411, 437, 486, 712, 177.43 Japanese

"According to Japanese repor[illegible], these outposts of the Empire are no longer sorely needed. (2) The wire fence is not electrified, and the guard line is no longer heavily

2. Yosaburo Takekoshi, Japanese Rule in Formosa (New York: Longmans, Green and Company, 1907).

patrolled. Certain Japanese traders who obtain special permits may go beyond the guard lines and barter with the natives, but they must not bring into the mountains either arms or ammunition. Consequently, the only way the primitive can get modern weapons is by smuggling them into the hills."

40: Kirk-- 14 S-2 (no date) 1941 Formosan Aborigines
116, 411, 181, 224, 177, 22 Japanese

"As the Japanese have carried away all firearms found in native villages, the savages have complained that this policy of confiscation has worked an unnecessary hardship on many nonhostile groups. Without guns, the aborigines are seriously handicapped in one of the absorbing interests of their lives--bird shooting and bear hunting.

The officials have replied that hunting, after all, is 'contrary to the principles of humanity' and that the primitive should turn their attention away from warlike pursuits to tilling the soil and raising corn and potatoes. The Japanese are hoping that this plan will force the savages to adopt 'gentler ways of living.' As late as 1934, headlines in the newspapers, such as 'Rebellious Savages Found-- Leader Anatex Killed by Machine Gun Fire,' would seem to indicate that the mountain tribes are by no means entirely subjugated."

40: Kirk--14-15 S-2 (no date) 1941 Formosan Aborigines-1-2
116, 185, 625, 657, 177.62 Japanese

"At the close of 1934 there were 536 stations with 5,509 policemen, whose duty it is to maintain peace and order, to give industrial and agricultural training to the villagers, especially the young folks, and to provide medical care. The chief objectives of this work may be briefly summarized: an invigoration of the national spirit, diffusion of the national language, abolition of long-standing evil customs, cultivation of a love for labor, of thrift, and of settled farming. (3)

3. Kokusai Nippon Kyokai, A Record of Taiwan's Progress, Taihoku, p. 62.

This ambitious program to assimilate the aborigines of Formosa, 154,255 strong, is entrusted to a Bureau of Aborigines Affairs within the Police Affairs Section of the Government General. The work of the policeman among the Takasagozoku, as the primitives are called, is in many respects decidedly unique. This guardian of the law, to repeat, is teacher, counselor, financial and agricultural adviser, doctor, nurse, and religious leader all in one. To educate the savages in Japanese manners and ideals, to [15] destroy native customs, beliefs, and traditions, and to accelerate the process of ko-min-ka (i.e., change to Imperial people) are the policeman's main duties in each village. Notwithstanding certain difficulties which have arisen in the past because of unfortunate relations of some policemen with native women, high officials, report that the teacher-policemen, assigned to the special task of savage administration, seem to

have done creditable work.

In addition to schools, young men's associations are formed to stimulate an interest in the study of the Japanese language."

40: Kirk--15 S-2 (no date) 1941 Formosan Aborigines
116, 166, 311, 361, 657, 177.36 Japanese

"The government of Formosa, as a part of ko-min-ka, has adopted a policy of removing the aborigines from their remote mountain homes to small parcels of land on the plains where they can be more easily watched and where they may acquire some skill as tillers of the soil. The agricultural possibilities of the lowlands include rice fields, livestock, sericulture, and sugar cane. Not infrequently, when the authorities have tried to pull a village up by the roots and transplant it at the foot of the mountain, the natives have openly rebelled against their rulers. But the soldiers quickly subdue the ringleaders and continue their policy of 'removals' according to schedule. The government errects huts on the plains, rent free, for the mountain families and prepares rice fields and vegetable plots, which are also free from tax. Free medical care is provided."

40: Kirk--15 [2] S-2 (no date) 1941 Formosan Aborigines
116, 437, 625

"The Japanese claim that the savages know nothing about business and that the usual run of merchants and traders take an unfair advantage when they get a chance to bartar with the natives. Consequently, the policeman assumes complete control over native affairs and decides with whom the primitives are to trade."

40: Kirk--15-16 S-2 (no date) 1941 Formosan Aborigines
116, 241, 311

"Since the savage is in the habit of burning off the grass and then planting the seed, there is constant danger of forests fires in the mountains. The soil is soon exhausted [16] under this rough treatment, and the native then moves to a new area and repeats the process of setting fire to the underbrush and sowing the seed. The Japanese hope to teach the aborigines how to use fertilizers on their new lands and to cultivate one plot or field from season to season."

40: Kirk--16 S-2 (no date) 1941 Formosan Aborigines
116, 182, 177.18

"With the introduction of agricultural pursuits and Japanese clothing, the primitives are going through a social revolution. In the mountain homes the women have done the weaving for centuries, and the native garments were all homespun. Now the Japanese are taking raw materials from the villagers, and the women who have been transplanted to the lowlands must learn new ways of doing things 'down on the farm.' "

"Naturally enough, the tribes living farthest up in the high mountains are most resistant to change. The Atayal, the Bunun, and the Paiwan, for example, will continue to annoy their Japanese rulers for some time to come. The Atayal huddle together in colonies and are most difficult to move; the Bunun live apart from one another in the mountains and are more easily moved to the foothills, where small villages are ready to receive these involuntary migrants. (4)

4. Interview with T. Soda, Professor of Public Health, Taihoku Imperial University.

In the course of a few years the old culture of the Formosan primitive will probably be only a memory, for the Japanese will have pushed their policy of ko-min-ka far into the high mountains. Fortunately, several scholars of the Imperial University have done extensive research in the origin, history, and customs of the aborigines, and these men are trying to preserve for future generations a true picture of native Formosan culture as it was before the coming of Chinese and Japanese."

40: Kirk-- 16-17 S-2 (no date) 1941 Formosan Aborigines
116, 798

"Christian missionaries came to Formosa in the nineteenth century and carried on evangelical work among the [17] aborigines, but now under Japanese rule religious teaching is prohibited in administrative districts. A member of the Atayal tribe, who received his training in Taihoku, spent three months in prison, it is said, because he 'preached the gospel' among his own people in administrative districts. Previously the young man had been appointed to work among the Ami, who are considered as having been assimilated by the Japanese, and the military police did not interfere with his mission there. His personal efforts in behalf of his own people, the Atayal, however, led to his arrest on the grounds of religious propaganda. Specifically, he was charged with failure to show proper respect to the 'god-shelf,' or Shinto Shrine, in his own home."

40: Kirk--17 S-2 (no date) 1941 Formosan Aborigines
116, 788, 177. 78

"The worship of the shrine in every household is a part of the larger program to transform 'wild savages' into good imperialistic Japanese."

40: Kirk--17 [2] S-2 (no date) 1941 Formosan Aborigines
116, 177, 157

"The government, likewise, hopes to make the aborigines more productive economically. Their temperament, like that of the North American Indians and so many other primitives, does not fit them to be factory workers, dock laborers, or members of construction gangs. They might be pressed into service as road or brush workers in the mountain passes."

40: Kirk-- 17-18 S-2 (no date) 1941 Formosan Aborigines-1-2
116, 182, 511, 177.51 Ami

"The Ami to a greater extent than any other tribe have become assimilated or 'Japanized,' and it may be more than a coincidence that this East Coast group seems to have the best physique and enjoy the best health and cultural conditions.

The Ami have schools for their children, a young men's association for their youth, and credit organizations in several villages. Some of the more prosperous natives are in possession of more than ten ko, i.e. hectares, of cultivated fields, while others have annual incomes of one thousand yen or more in currency. Some villagers also [18] have postal savings. 'The Ami are now enjoying their life as subjects of the Japanese Empire,'

With regard to the natives living on the West Coast plains it can be said that they have practically adopted the tenents of ordinary civilization. The aborigines in the mountainous districts still remain impervious to the light of civilization, and their districts, thus debarred from the beneficence of civilization, are still under special administrative control. In general, the aborigines are not put under legal control, and are accordingly living their own lives in consonance with their own traditional customs. At present, however, most of the aborigines have come to obey the order of supervisory police officials, and have in other ways become law-abiding people ready to

submit to administrative authority. (5)

5. Kokusai Nippon Kyokai, op. cit., pp. 7, 9-10.

40: Kirk --18 S-2 (no date) 1941 Formosans
116, 208, 177.20 Japanese

"Japanization of the people of Taiwan. The social significance of these attempts on the part of Japan to assimilate the savages will stand out much more clearly if we look upon this process as part of a much larger movement known as ko-min-ka, which means literally 'change to Imperial people.'

This economic, social, political, and religious movement dates from the beginning of the China incident and is of particular importance because the Japanese are planning to apply this same program with variations to the conquered and occupied territories of Asia.

First of all, certain slogans appear again and again in newspapers, in theaters, in public addresses, and in public places, which are intended to take the place of independent thinking on the part of the masses.

'Spiritual Mobilization,' 'The New Order in East Asia,' '100,000,000 People of 1 Mind,' 'The Great Mission of Taiwan,' 'The Resolve of the People of Taiwan,' 'Annihilate the Unsound Doctrines Which Oppose Understanding of the Present Situation' are popular phrases which every Japanese in Formosa hears or sees several times a day."

40: Kirk --19 S-2 (no date) 1941 Formosans
116, 185, 208, 461, 656, 177.20 Japanese

"The common people today are called upon to make so many sacrifices that the government is appealing to their sense of loyalty to the Empire and to their intense national patriotism to keep the masses united and in a mood to endure further privations. The present campaign for 'Spiritual Mobilization' includes (1) encouragement of savings, spending nothing for luxuries and very little for necessities ; (2) mobilization of gold; (3) free gifts of labor, money, and materials to help carry on the war; (4) improvement of health and training to increase the stature. Very few persons are exempt from labor services. Road and bridge building, flood prevention, cleaning and caring for shrines and shrine grounds, clearing and cleaning airports, and tree planting are types of labor which any ablebodied person may be called upon to do. When a worker receives notice to report on a certain day and at a certain time and place, he usually thinks twice before he dares to ignore the summons."

40: Kirk--19 [2] S-2 (no date) 1941 Formosans
116, 651, 177.65 Japanese

"Money contributions are made through the chokai (municipal system) and the hoko (the rural system). The government raises considerable sums also by promoting 'one vegetable' meals and soliciting the savings of the frugal peasants. 'One house-one thing' campaigns have brought thousands of yen to the colonial treasury from the sale of goods which patriotic Taiwanese have contributed from their scanty store of personal effects. The overburdened farmers frequently find that the government has made a levy on their crops; and, in addition, they feel obliged to make contributions of animals, fruit, vegetables, and currency to help maintain the Japanese soldiers abroad."

40: Kirk--19-20 S-2 (no date) 1941 Formosans
116, 191, 626, 177.19 Japanese

"The Japanese language. Japan has undertaken the immense task of changing the language of nearly 5,000,000 people. First of all, those who are struggling to acquire a workable knowledge of Japanese are listed in the 'blue book' and are given special privileges and exemp- [20] tions. Those who speak no Japanese have little chance of holding any elective political office. In banks and government offices Japanese alone is spoken. Above the doorways of Formosan homes where Japanese is spoken appears the legend: 'This household speaks the national language.' Signs frequently appear in busses and public places admonishing the people to 'Speak only the National Language.'"

40: Kirk--20 S-2 (no date) 1941 Formosans
116, 191, 658, 871, 177.87

"Koshusho, or national language training schools, which have sprung up to facilitate the teaching of Japanese to adults, numbered 7,306 in 1939. The classes meet in schoolrooms, public halls, or private homes under the leadership usually of Japanese-speaking Formosans who contribute their services free. From the year 1934 Formosan children will attend primary school for at least six years under a cumpulsory education law similar to the law in Japan proper."

40: Kirk--20 [2] S-2 (no date) 1941 Formosans
116, 563, 759, 871, 177.56 Japanese

"Theoretically, Japanese and Formosans may attend the middle and high school as well as the university, but in practice the Formosans find many difficulties in their path. The more important positions in business and the professions, with one exception, seem to be held by Japanese exclusively. Medicine is the one profession open to educated Formosans on equal terms with the Japanese."

40: Kirk --20 [3] S-2 (no date) 1941 Formosans
116, 178, 185, 553

"Beginning with 1940, the 2,600th anniversary year of the Empire, Formosans have been permitted to take Japanese names. It may be significant that in the eight months just prior to the writer's visit only 367 families had signified their willingness to change their Chinese names.

In striking contrast to this nonconformity in Formosa, the Koreans, who received the same invitation, have adopted Japanese names almost 100 per cent. A distinguished American religious leader explained to the writer that the Koreans are docile and easily led, while the Formosans are more stubborn in their resistance to change."

40: Kirk--21 S-2 (no date) 1941 Formosans
116, 191, 177.19 Japanese

"Japanese-speaking Formosans

Year	Men	Women	Total	Per cent of Total Population
1905	10,801	469	11,270	0.4
1915	50,143	4,194	54,337	1.6
1920	87,897	11,168	99,065	2.9
1930	294,677	70,750	365,427	8.5
1937	. . .	. . .	. . .	37.8
1938	. . .	. . .	. . .	41.9
1939	. . .	. . .	. . .	45.6 "

"Chinese culture. The government officials of Taiwan are trying to abolish the Chinese culture patterns of the Formosan people. The 'Spiritual Mobilization' program formulated as a result of the 'China Incident' involves radical changes in social customs and religion as well as the substitution of Japanese for the Formosan language. A numbe of social customs are particularly objectionable to the Taiwan government. (1) Foot-binding is still practiced among the Taiwanese women, especially among those whose forefathers came originally from Fukien, China, although the custom is now prohibited by law. In 1905, according to official statistics, 59.6 per cent of the entire female population had deformed feet, in 1915 the percentage had dropped to 17.4 per cent, and in 1920 only 11.8 per cent of the women were victims of foot-binding. Today the young wome are practically free from this affliction, but many of the older women are cruelly mis-shapen and walk with extreme difficulty. (2) The Japanese are trying to change the burial customs of the Formosans by urging cremation to promote sanitation and to conserve the land. The Chinese are reluctant to give up [22] the time-honored practice of depositing their dead in concrete mounds and vaults, and resent any interference on the part of the government. (3) Firecrackers, so dear to young and old, are no longer permitted. The Chinese find that the noise quickly brings the military police to the scene; so they comply with this law. (4) Another law which the subject people frequently disobey, however, is the prohibition of gold and silver religious papers, which the

Chinese persist in burning at their temple ceremonies. (5) Traditional Chinese costumes no longer meet with the approval of the ruling class. The Taiwanese who discard their native dress are more apt to receive favors from the military police. Guardians of the law have been known to cut cloth buttons from the garments of Formosan Chinese in public. (6) The traditional Chinese theater is no longer free to give performances of classical plays in the old style. Actors must appear in modern or Japanese clothes, and preferably in plays which dwell upon Japanese themes of loyalty and Bushido. The Taiwan puppet plays are illegal except by police permission. (7) 'Due to the present situation,' storytellers are no longer allowed free speech. (8) The Japanese are opposed to betel-nut chewing and are anxious to put a stop to the habit, but they have not yet taken positive action. The natives buy and use betel nuts without police interference. (9) As opium is a government monopoly, the Japanese are in a position to exercise strict control. Opium smoking, it is claimed, is declining rapidly. (10) The Taiwan officials do not approve of native dances and festivals, but permit a few savage tribes to stage their traditional dances under close supervision."

40: Kirk--22-23 S-2 (no date) 1941 Formosans
116, 123, 626, 797, 177.79 Japanese

"Religion. Besides changing the language and social customs of the people, the Japanese wish to destroy the Taiwan religion and the local temples, and substitute in their place the Japanese torii, shrine, and the Shinto [23] ritual. This policy is well illustrated by a personal experience. During his stay in Formosa, the writer was closely guarded by the military police. One gendarme, and sometimes two, always accompanied the 'foreign suspect' on his visits to the Chinese and primitive settlements. Even in Taihoku, the principal city, a policeman in plain clothes was invariably on hand when the writer would appear in the morning, and this 'guard-of-honor ' would not take his leave until the day's work was done. The 'foreigner' made a useful discovery very early in his Formosan career. Whenever a new 'guard' appeared, a visit to the nearest Shrine came first on the day's schedule. At once the whole attitude of the policeman toward his non-Japanese companion seemed to change from one suspicion to friendliness and he unconsciously became more or less an interested 'research assistant.' Unfortunately, the Japanese system seemed to call for a change of policemen as soon as one 'guard' showed signs of proving his worth as 'a social investigator.'

The residents of Formosa today, it appears, if they with to gain status in the eyes of public officials, may do well to forsake all other religions and follow the teachings of Shintoism."

40: Kirk--23-24 S-2 (no date) 1941 Formosans
116, 797

"Christianity. Christian missionaries are facing formidable obstacles in their daily work. In fact, the white families (February, 1941) have already left for their home countries in despair, and the native pastors of local Christian churches are being closely watched by the police. In general, the government is unfriendly to the missionaries; and, in turn, the missionaries, as a rule, have not been in sympathy with the policy of ko-min-ka. The white Christians have taught the natives in the Formosan Chinese dialects rather than in Japanese, and they have mingled almost exclusively with Formosan people. The government has naturally suspected that the influence of the [24] missionaries has been thrown on the side of the Chinese and against national unity."

40: Kirk--24 S-2 (no date) 1941 Formosans
116, 185, 208, 177.18 Japanese

"Spiritual mobilization. As an integral part of the Japanization program, the 'Ten Commandments of Taiwan' are given wide publicity.

1. Revere the Emperor. Make your body, as well as soul, that of a Japanese.
2. Revere the Shinto Shrine. Discard superstition.
3. Use the Japanese language. Discard Formosan Chinese.
4. Keep your body clean. Be neat in your dress.
5. Pay attention to hygiene. Stop the habit of eating in public.
6. Build sanitary facilities.
7. Think of the comfort of others; do good to them.
8. Follow the path of an honest man. Let us abolish thieves and liars.
9. Stop gambling. Work hard and earnestly.
10. Be polite and quiet. Stop quarrels and avoid speaking in loud tones."

40: Kirk--24 [2] S-2 (no date) 1941 Formosans
116, 207, 526

"Men, women, and children among the Japanese, wherever the radio is heard, follow the physical exercises which are designed to promote health and increase their stature. Morning, noon, and night the people are supposed to take advantage of setting-up drills. One of the most impressive sights in Taihoku, the capital, is the ten-to-fifteen-minute daily workout which employees of all ranks in the government offices take at twelve o'clock, just before eating their noonday meal."

40: Kirk--24-25 S-2 (no date) 1941 Formosans
116, 157, 185, 177. 18 Japanese

"The Japanese are ambitious and aggressive; the Formosan Chinese are good natured and easygoing. The general opinion seems to be that Japan will succeed in its policy of assimilation, although old-timers whisper that the Formosan temperament is outwardly docile, but inwardly rebellious, and often finds ways of getting what it wants [25] in spite of official regulations. This control by force, combined with the passive temperament of the people, makes open resistance extremely unlikely, but as one Formosan told the writer, 'Many reforms are changes in outward appearance only. They do not transform the spirit within.'

It is probable that many specially qualified Formosans who have accepted the 'New Order' in Taiwan will find increasing opportunity to participate in the 'reconstruction' of China under Japanese rule; for the Taiwan plan of administration may by extended to the mainland in pursuit of a 'New Order' for South China."

40: Kirk--25-26 S-2 (no date) 1941 Formosans-1-2
116, 561, 575, 658, 883, 177.88 Japanese

"Youth movements. The Japanese are laying great stress upon the various youth movements which are actively sponsored in Taiwan by the Government General and the local provincial governments. There are young men's associations, young women's associations, and Boy Scouts. These organizations aim to

> train and drill youth spiritually and physically to inculcate loyalty, to improve character as loyal subjects, to instill a spirit of public service, to encourage self-help, self-control and initiative, to increase knowledge and skill necessary for practical life, to encourage diligence and thrift, and to improve general health conditions of the nation.

The specific purpose of the young women's association (Joshi Seinen Dan), especially among Formosan Chinese, is 'to encourage and propagate the use of the national language, to inculcate female virtue, to educate women in housekeeping, to improve home-life, to cultivate sentiments through recreation, to improve health conditions, and thus to train women in sound womanhood.' The young woman's movements, however, are far less active than the men's associations. The local territory covered by each association corresponds to a public school district. Young people under 20 years of age

who are graduates of [26] public schools may join the youth movement. The young Formosan Chinese members are particularly interested in spreading the use of the Japanese language and in raising the Formosan standards of living. The young men are called upon to assist the police in traffic control during celebrations, to serve on watch duty or to run errands, and even to do hard manual labor, on occasion, when additional workers are needed.

The geographical position of Formosa and the ethnic factors in the overwhelming non-Japanese population are largely responsible for the determined drive of the Imperial government to assimilate the Formosans as speedily as possible."